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Studies in the Septuagintal Texts of Leviticus

HAROLD M. WIENER, M.A., LL.B.

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STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER TWO

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ARTICLE VIII.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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II.

IN the preceding article we had occasion to assume that a close relationship existed between the Armenian Version and certain groups of cursives, particularly gn. This phenomenon is one that constantly impresses itself on the student of the text; but to enable the reader to see it clearly for himself, the following tables are printed. In Table V., the most important Armenian readings possessing support from authorities in Leviticus viii. are taken as the standard, and it is shown how far they meet with support from other authorities. In Table VI., on the other hand, the text of gn in certain passages of Leviticus xxiv. is the standard.

Table V. reveals a number of very interesting phenomena. The close relationship between gn and Arm appears in such readings as those in verses 9, 10-11, 16, 19, 30, 32, embracing grammatical points, erroneous readings, and alterations of order. Occasionally, as in verses 17 and 35, Arm appears to part company with gn through accommodation to the Hebrew. The grouping of the authorities makes it reasonably probable that the Armenian presents pre-Hexaplar readings in verses 2, 11, 19, 27, 30, 31; for in most of these we have clearly Egyptian witnesses going with the Armenian in preserving non-Massoretic readings which contrast with the later Hebrew readings that have influenced most of our texts. On

the other hand, B appears to have preserved Hesychian readings in verses 2 and 35.

Special interest attaches to verses 28 and 33. In the latter we have to distinguish four readings of importance:—

(1) *ἡμερα πληρωθη ἡμερα τελειωσεως* (clearly the reading of Origen, as it has the support of Hexaplar witnesses).

(2) *ἡμερας πληρωσεως ἡμερων τελειωσεως* (Arm and its allies, and M.T.).

(3) *πληρωθη ἡμερα τελειωσεως* (h, Spec, Cyr).

(4) *ἡμερα πληρωθη τελειωσεως* (B, m, Chr).

That (2) is the reading either of Lucian or of a later insertion in Lucian seems clear. Incidentally it should be noticed that the Armenian and its allies here, as in some other places, show a closer approximation to the Massoretic text than Origen himself. There can be no doubt that the recension has been influenced by an independent study of a Hebrew text. The difference between (3) and (4) is merely a question of the relative positions of *ἡμερα* and *πληρωθη*. Possibly this is a non-recensional difference; but if a recensional question arises, presumably (3), with Cyril's support, represents Hesychius, and (4) is pre-Hexaplar. But the difference appears too slender to warrant any far-reaching conclusions. In any case the original reading of the LXX is more closely represented by (3) and (4) than by the other texts.

The other passage (ver. 28) is interesting for a very different reason. In xvi. 10, and again in x. 4, we found the Armenian, gn, dpt, and other witnesses inserting some words from other parts of the chapter. Apparently no Hebrew equivalent had ever existed for these words. Here we meet with the same phenomenon: "as the Lord commanded" seems to come from verse 21, and is found in the Armenian, gn, dpt, h (which appears to be descended from an archetype

that had been glossed from some Lucianic text), and c. We shall have to note other instances hereafter.

Table VI. presents fewer features of interest. It is to be noted that the closest allies of gn are the Armenian, dpt, and bw (see ver. 2, 5, 7, 14, 16, 19, 23). In verse 23 we seem to have a pre-Hexaplar reading, while in verse 8 B and its allies appear to present a Hesychian reading. It is to be noted that in one case gn and the Armenian agree with the Massoretic text against Origen (ver. 7).

Table VII., in which readings of dpt in Leviticus xxvi. are taken as the standard, calls for more comment. Here, again, we find a close relationship between dpt, gn, and the Armenian, and some considerable connection with bw. Further, we have once more to note that c and h often go with one or more authorities of this class. Again it may happen that our group and its allies agree with the Massoretic text against the Hexaplar authorities (e.g. 14). Pre-Hexaplar readings seem to be preserved by dpt in verse 2, perhaps in verses 11 (*σθησω*), 16, 19, 29, 32, and 43, and by the authorities in column 5 in verse 11 (*διαθηκην*), and perhaps in verses 28 (h and its allies) and 44 (M, Boh). In verse 18, Origen clearly read *ἑπτα*; Lucian, *ἑπτακις*; and Hesychius, *πληγαις ἑπτα*. But the division of the authorities suggests that the two latter readings may both have been current before the time of Origen. Here dpt seems to preserve a Greek gloss (*ἑτεραις*). Lucianic readings appear to be found in dpt and its allies in verses 6, 14, 27, 35, and 45, in pt and gn in verse 5, in dt and its allies in verse 13, and in gn and its allies in verse 39; while Hesychius is probably represented by h and its allies in verse 16, perhaps (but improbably) by f in verse 20, and possibly by o in verse 22. One very interesting feature is the fact, that, while bw and dpt often agree,

they are very rarely to be found in solitary agreement against all the other authorities, including gn. Both appear to me to be based in part on a particular recension, but it seems to me that the use of this recension and the other ingredients employed varied very greatly.

In Table VIII., readings of bw in xix. 1-xx. 19 form the standard. It is to be observed that this group often goes its own way — sometimes from an approximation to a Hebrew text, sometimes apparently through recensional activity substituting different Greek forms or expressions for those of the other Septuagintal authorities (e.g. xix. 7; xx. 16), or again through textual corruption (xix. 22, 26). On the other hand, it often preserves pre-Hexaplar readings (e.g. xix. 12, 27, 32; xx. 2, 17).¹ Sometimes the authorities in column 5 appear to represent the original Greek text (xix. 2, B and its allies; 12). It is clear that c, h, gn, the Armenian, and dpt are the most nearly related to our text; but it is to be noted that bw and dpt will seldom be found in isolated agreement on a non-Massoretic reading. Nor does bw often agree with qu alone. Not infrequently it goes with the Egyptian versions (e.g. xi. 2, ord. and M.T. *λεγοντες*; bw, Sah, add *αὐτοῖς*; 3, ord. and M.T. *ἐν τοῖς κτηνεσιν*; bw, Boh, omit; 4, ord. and M.T. *ἀκαθαρτον τουτο*; bw, Boh, Eth, transpose the words), and in such cases it presumably preserves pre-Hexaplar readings. It is to be noted that in xx. 19 it joins h, c, gn, the Arm, and dpt in presenting words that come from verse 20, but are not present in the Hebrew, and that in xx. 6, 7, it appears to present double renderings.

¹In xix. 5, *δεκτα* appears to have been the reading of Lucian, and the nonsensical *δεκατην* may have arisen through the -a of this having been written in the margin of a MS. reading *δεκτην*, as an alternative to the last syllable, and then having been incorporated in the word by error.

The former of these characteristics is specially marked in gn and its allies. We have already noted several instances. Here are some more: xx. 11, ord. *ἐνοχοι*; gn, Arm, dpt, prefix *ἠσεβηκασιν και* (dpt omits the *και*) from verse 12; i. 3, ord. *δεκτον* (*αὐτω*); gn, Arm, dpt, add *ἐξιλασασθαι* from verse 4, while h substitutes it for *αὐτω*; ii. 4, ord. *ἄζυμοις*; g, Arm, dpt, add *ἐκ σεμιδαλεως*, which occurs immediately before (the whole phrase is missing in n); 11, ord. *καρπωσαι*; gn, dpt, add *θυσιαν* (cp. the beginning of the verse); Arm renders *fructum in sacrificium*; viii. 16, ord. *το στεαρ 2°*: gn, Arm, prefix *παν* from earlier in the verse. In this peculiarity bw does not generally agree with gn and its allies.

The text of gn as it stands often incorporates Hexaplar notes (e.g. ii. 16; iii. 8; iv. 3; vii. 8); but this is probably to be attributed to the process of copying, and therefore it must be eliminated in any estimate of the recensions.

On the whole, the evidence appears to me to point to the following conclusions as to the groups: The testimony of the Lucianic fathers and the Armenian version makes it certain that either gn or dpt is our principal Lucianic group. Of these, gn is nearer to the Armenian, and has long been regarded as practically the text of Theodoret. It would seem, therefore, that this is descended from a Lucianic copy. If that be so, dpt represents a text that is partly Lucianic and partly pre-Hexaplar, but has been influenced very little by independent study of a later Hebrew text. It must not be forgotten, however, that in Deuteronomy x. 6 f. it substitutes the Samaritan for a Jewish text. On the other hand, bw contains, in addition to a Lucianic element, a large number of pre-Hexaplar readings and a strong infusion of a later Hebrew, together with a greater amount of verbal recasting than any of the other main types.

TABLE V

Lev. VIII	Armenian Reading	Authorities agreeing with it	Alternative readings	Authorities presenting alternative readings	Remarks
2	(<i>τας στολας</i>) <i>αύτων</i>	gn dpt bw f Eth Chr	<i>αύτου</i>	BAyha ₂ x r Sah	v is missing throughout the chapter. MT = ord.
5	<i>το βήμα</i> <i>έστιν</i> vacat	γ ord Boh Sah Eth Lat Or-lat Chr Cyr	vacat <i>έστιν το βήμα</i> <i>τουτο</i> <i>έστιν</i> 2°	ord Boh Lat ^r Or-lat ord BAa ₂	MT = ord. MT = ord.
9	<i>έπι την κεφαλην</i> <i>αύτου</i> <i>την μητραν</i>	gn	<i>την μητραν</i> <i>έπι την κεφαλην</i> <i>αύτου</i>	ord	MT = ord.
10	<i>λαβων</i>	gn Lat ^r	<i>λην</i> <i>αύτου</i>	ord	MT = ord.
11	vacat <i>αύτον</i> (Arm-codd : Arm-ed is not quoted.)	gn Lat ^r γ Mmob ₂ Fl dpt r qu Boh ¹	<i>έλαβεν</i> και 1° <i>αύτα</i>	ord BAha ₂ , Gackx (αύτο) gn bw fi: eam Eth	MT = ord. MT = <i>αύτα</i> .
16	<i>παν (το</i> <i>έπι)</i>	gn	vacat vacat	Lat ^w ord	MT = ord: the Arm. reading is a palpable error, repeating the earlier בָּנֵי .
17	vacat	h km bw	<i>αύτα</i>	ord	MT = Arm.
19	vacat	h p bw Eth ^c	<i>Μω(υ)σης</i> 2°	ord	MT reads it on its second occurrence in ord., but not on its first.

27	κυκλω του θυσιαστη- μιου αυτο vacat vacat (κυριω) καθαπισσιν ενε- τειλατο κ̄ς λαβων vacat αυτων (μου) κ̄ς	n Eth (vid): κυκλω επι το θυσιαστηριον g ob ₂ r Boh Eth: ω fi ord Boh Eth Lat bw h c gn dpt gn Lat gn Lat d f (+ μετ' αυτου) Boh l Sah ^e -cod hy ^{as} ackm gn dpt ejsz f Sah Eth ^e Slav Ostrog Georg: Boh <i>dominus</i> for μοι απο των αρτων g των κρεων gn gn pt ejsz bw: πληρω- σεως d	επι το θυσιαστηριον κυ- κλω αυτα Μω(υ)σης 2° εστιν 2° vacat ελαβεν και 3° των υιων αυτου 1° vacat	ord ord BAy Gacx Fj gn dt ord ord ord ord	MT = ord. MT = ord. MT = ord. MT = NHT. MT = ord. cp. 10 f. supra. MT = ord. MT = ord.
30					
31					
32	φανις carnis ημερας πληρωσεως	των κρεων των αρτων ημερα πληρωθη ημερας πληρωθη ημερα πληρωσεως πληρωθη τελειωσεως εως ημερας τελειωσεως ημερα τελειωσεως vacat + δ θεος	ord ord ord: pr η Chr A cox b ₂ h Spec t	MT = ord. cp. 9 supra. MT פאניס מלחם יום.	
33	ημερων τελειωσεως	g ejsz bw: n dp omit	B* Ay m Chr: pr της f	MT מלחם יום.	
35	και (φυλαξεσθε) κυριος	GMb ₂ t ejsz r ord Boh Sah Eth Lat: + < G	ord Boh Lat Cyr Spec ord BAyha ₂	MT = Arm. Not in MT.	

TABLE VI

L. v. XXIV	Readings of gn	Authorities agreeing with gn	Alternative readings	Authorities presenting alternative readings	Remarks
2	σοι	ord Arm Boh Sah Eth ^f Or-lat Cyr ½	μοι vacat	BAy Flm Eth ^c f Cyr ½	j and q missing in this chapter, MT = ord.
	vacat	p r Cyr-ed ½	ελαιον	ord	a is missing up to the last clause of ver. 23.
	ἴνα κληται λυχνος	dpt Arm-codd (<i>et ura- tur lucerna</i> Arm-ed)	καυσαι λυχνον	ord	MT = ord.
3	εσωθεν		εξωθεν	ord	ἴνα κληται Slav Mosq.
5	ἐκ δυο	dpt bw Arm (vid)	δυο	ord	MT = ord.
7	ἐπιθησεις	Arm	ἐπιθησετε	ord	MT = gn.
	εἰς ἀρτους	BAy*Nh*a ₂ cx dpt bw	ἐπιθησεται	Aa ₂ o Boh	MT הלל.
	εἰς ἀναμνησιν	ord	οἱ ἀρτοι	ord Boh Eth ^c Slav	MT הלל.
8	διαθηκτη αιωνος	ord Slav Georg	ἀναμνηματος	bw Arm	MT הלל.
9	vacat	ord	διαθηκην αιωνων	BAyha ₂ M f Boh (vid)	MT = ord; according to a Hexaplar note in v o' read των.
11	vacat	bw	των 1°	Sah (vid) Cyr	
14	vacat	bw Arm	της 4° ἀπαρτες παρτες	BAyNa ₂ Fklm Cyr	
				ord co esvz fi u ord	MT כל כל.

15	(ἀνθρώπος) ὁς (ἐάν)	vacat	Na ₂ mb ₂ r Sah (vid) Or-lat Cyr ḡ.	MT = ord.
16	λιθοβολαία	ἀπὸς λιθοίς	ord ord	
19	ἀνθρώπος οὕτως	τις ὡσαύτως αὕτως vacat	ord ord (+ οὕτως N) f bw	MT 𐤅𐤏𐤍 MT 𐤓𐤁.
21	ποιήθησεται καὶ ὁ τυπτικὸν κτηνος ἐπαν ἀνελή ἀποτισατω αὐτο ἔγω κ̄ gn(αὐτω)	ἀντιποιήθησεται καὶ ὁ τυπτικὸν κτηνος ἀπο- τισατω αὐτο (αὐτω G*)	ord G (sub*) ck(mg) x Sah (+ <i>id est</i>)	Note in F1 ḡ (?) ἀπλ. MT = G.
23	κατελιθοβολήσαν ἐν (λιθοίς) πασα ἢ συναγωγῇ	καὶ vacat ἐλιθοβολήσαν vacat vacat	t Arm Boh Eth ord ord ord ord	dp omit the verse. MT = ord.: accord- ing to a note in v the words do not occur in the LXX (i.e. a Hexa- plar text) & the other translators.
	καθοῦτε	καθα καθαπερ συνεταξεν	B*Ay F bw f ord ord	
	ἐνετεύλατο			

TABLE VII

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
1	(δμν) ε̄αυτοῖς χειροποιήτα γλυπτα θησere ε̄ίμι	h Mc gn esvz bw ord ord ord BAyNha ₂ kmb ₂ Fl gn	vacat ᾱυτοῖς χειροποίητον γλυπτον σθησere vacat	Gox fi u Boh (vid) BAyNa ₂ kmb ₂ Fl r gn bw Nh Gckxgnbwmgsofsv M esvz bw fi GMcox esvz bw fir u Eth (vid) Spec-cod	j is missing in this chapter: q is missing 1-20; a, 1-9. Some passages are preserved in d _j . MT לִכְסֹּבֹּל. MT הָרֵנוּ הָ. In the case of the insertion or omission of ε̄ίμι I only give one or two instances as samples.
2	ε̄ίμι	BAyNha ₂ kmb ₂ Fl gn	vacat	GMcox esvz fir u Eth (vid): bw omits the whole phrase. m Lat. ord ord	MT = ord.
3	(κ̄ε) ὁ θεος ὑ̄μων	Boh Eth ^c	ὁ θεος vacat τοῖς		
5	ἐν τοῖς (pt only of this group) ἀλοητος	gn fi Or-gr Cyr ord	ἀμητος	B*Ay Eth	

6	(1) ἐπι τῆς γῆς ἡμῶν καὶ πολέμος οὐ διελεύσει- ται δια τῆς γῆς ἡμῶν d:	(1) ord	καὶ... ἡμῶν at end of 6 καὶ... ἡμῶν here and also at end of 6 καὶ... ἡμῶν after (δ) ἡμῶν 1° θηρία ποτηρα διώξετε	Gcox l v bw f d ₂ Boh ¹ Lat Or-lat BabA ₂ h ₂ Mb ₂ Fm esz ir u r Arm ord h Fklm gn bw r d ₂ ord	MT = G & its allies.
7	(2) ἐπε τῆς γῆς ἡμῶν pt τα θηρία τα ποτηρα διώξεσθε	(2) gn gn BAYNa ₂ GMcox b ₂ esvz fi u	θηρία ποτηρα διώξετε	ord	
8	ἐξ ἡμῶν 2°	gn Arm (vid) bw Or- lat (vid)	ἡμῶν 2°	ord	
9	εἰς	Arm (vid)	ἐφ'	ord	
11	στῆσῶ σκηνην	c gn Arm bw Eth (vid) ord Boh Eth Or	θησῶ διαθήκην	ord BAh ₂ b ₂ gn Arm	y is missing 11-34. MT = ord: Hexaplar note in v: ο' τῆν ψυχῆν μου. Probably a copy- ist's error.
13	εἴμι	ord	vacat	Gcmx ₂ n Arm-codd bw f Eth (vid) Or-lat p ord	MT עכבם עלבם.
14	τον ζῆγον του δεσμου (dt: p = ord)	n Lat Or-lat	τον δεσμον του ζῆγου	c	MT = dpt & its allies. MT לכת לכא.
16	παντα τα οὐτως ἡμῶν ἐπιστῆσῶ	c gn Arm Lat ord Na ₂ Mamox* b ₂ gn esvz fi r u Boh	τα ἡμῶν οὐτως ἐπιστῆσῶ	ord h Boh Sah BAh Fl Gck bw	
	σπουδη	F=G (sub*) ckk g Arm	σπουδην	n bw	Hexaplar note in v:— ο' καὶ ἐπιστῆσῶ ἐφ' ἡμῶν τῆν ἀφοριαν τῆν τε.
	τῆν τε	ord	vacat καὶ τῆν τῆν	ord bw F*klm	

TABLE VII (continued)

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
16	καὶ 4 ^ο σφακελιζόντας (σφαλε- λιζόντας d)	B* A bw Eth (vid) Or-gr ord	vacat σφακελιζόντα	ord Arm Boh Sah Lat Na ₂ Makmxb ₂ gn fr Boh ^w Sah (vid) Eth (vid) ord	
18	(έδορνται) αύτα του (παιδευσαι) πληγαις έπτα έτεραις	N Gcxv* gn bw Arm Boh Sah Lat B gn bw	vacat έπτακίς έπτα πληγαις έπτα πληγαις έπτα pr ώς	ord BA gn Arm bw Lat Gx h u Na ₂ acb ₂ fir Boh Sah Mkmo F] esvz a ₂ Mackmob ₂ F esvz fir u d ₂ l Boh (vid) Sah (vid) Eth (vid) Lat Syr-ap Barh	MT שבוע.
19	σίδηρον	ord	ώς σίδηρον	a ₂ Mackmob ₂ F esvz fir u d ₂ l Boh (vid) Sah (vid) Eth (vid) Lat Syr-ap Barh	MT כברוק.
20	σπορον	ord	καρπον	f Boh ^l	MT יכולה יב.
21	μετα ταυτα έαν (πορευσηθε) πορευσηθε	Boh ord (with unimportant variations)	έαν μετα ταυτα π. έαν π. μετα ταυτα + προς με	ord Gcx Syr bw qu	MT omits μ. τ. MT + עמי.

22	καὶ προσθήσω ποίησω ἐρημιοὺς ἐόρται	w Boh ¹ BAha ₂ b ₂ gn e ord	προσθήσω ποίησει ἐόρται ἐρημιοὺς ἐρημιοθήσονται	ord ord Boh ¹ Sah Eth o Boh BA ⁴ ha ₂ Arm (vid) Sah (vid) ord	MT = dpt.
23	ἐάν ἐπι τούτοις	Mao esvz fir qu Arm Boh Lat	ἐπι τούτοις ἐάν	ord	MT = dpt.
25	ἐφ'	mo gn esvz r Eth	ἐφ' 2°	ord	MT ברוך
26	θλήψαι.		ἐν τῷ θλήψαι	ord	
27	(ἐάν δε) καὶ	gn Arm (vid)	vacat	ord	MT = ord.
28	καγω	καὶ ἐγω xb ₂	vacat	h m b' Arm Sah	MT = dpt xb ₂ .
29	καὶ 2° (dp only of this group) vacat (dp only of this group)	h Arm-ed Lat h m e bw Arm-ed	ἐγω καὶ τας σαρκας 2°	ord ord	MT = ord. MT = ord.
32	vacat	h gn Arm e f Boh Lat	ἐγω	ord	MT = ord.
35	καὶ σαββατιεὶ	gn Arm Eth Thdt	σαββατιεὶ	ord	MT = ord.
39	αὐτῶν καὶ δια τας ἀμαρ- τίας τῶν πρῶν αὐτῶν	ord Boh Eth Lat	ὕμων 2° αὐτῶν	BA b' yNha ₂ Gcx gn Arm δw	MT = Gcx and their allies. According to a Hexaplar note in v ο' = G. d and e omit ἐν (39)— αὐτῶν (40).
	(ἐχθρῶν) αὐτῶν μετ' αὐτῶν (pt)		τῶν πρῶν αὐτῶν ὕμων vacat αὐτῶν καὶ δια τας ἀμαρ- τίας τῶν πρῶν αὐτῶν μετ' αὐτῶν	i* f w h c gn Arm	

TABLE VII (continued)

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
39			αὐτων και ἐν ταις ἀμαρ- ταις πῶων αὐτων μετ' αὐτων αὐτων	Gx ord ord	MT = Gx; according to a Hexaplar note in v δ' = G. MT = ord.
43	ἐγκαταλειφθησεται ἡ γη	A Mao esvz fir qu Lat	ἡ γη ἐγκαταλειφθησεται	ord	
44	ὀπτων ἐγω γαρ	akmob ₂ Fl esvz fir qu Lat	ὀπτων αὐτων ὅτι ἐγω ἐγω	ord ord M Boh	MT מִן גִּי. According to a Hexa- plar note in v δ' and λ read ὅτι ἐγω. MT = ord.
45	παντων των	gn Arm esvz δw qu Thdt	των	ord	N Mo qu insert τ. δ. κ. earlier. So too Lat.
46	τα δικαιωματα και δ νομος		ὁ νομος	ord	

TABLE VIII

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix					q is wanting through- out this chapter.

TABLE VIII (continued)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix					
22	καίρω και περί (βρωσιμων) vacat	gn Arm Eth Phil Cyr-ed Phil Cyr $\frac{1}{2}$	ἡλευθερωθη ἐλευθερωθη κρω περι κακ. 2 ^o + ὕμιν (2 ^o) ἐσθ(ι)ερε οὐ	G Mak ^b x gn p tirus (mg) c k*o d f ord ord ord ord : gn inserts later. ord ord	MT = ord. MT = ord. MT = ord. MT = ord. MT = ord. MT = ord: i MS Sam Vulg = bw.
26	ἐσσεθε	Eth			
27	οὐδε				
28	ψυχην	ax l	ψυχης ψυχη ἐν ὕμιν	A o ord ord (including w)	o' σ' ἐν ὕμιν v: MT כַּכְּה. MT כַּכְּה. MT = bw.
29	ὕμιν b (not w)	ejsvz Eth Lat	ἀνομίας	ord	
31	ἀδικίας τοῖς (ἐν γαστριμυθοῖς) μαρθῆναι	F* n Arm-ed N gn	vacat ἐκμανθῆναι	ord ord	
32	κυριον τον θεον	y Fklm Eth Lat ^w Luc Spec	τον θεον	ord	MT = ord.
33	ἐν ὕμιν προσηλυτος		προσηλυτος ἐν ὕμιν προσηλυτος ὕμιν προσηλυτος προς ὕμας προσηλυτος ὕμιν προσηλυτος	y BAN ₃ (ὕμιν) a Fkl m h ord	MT נַרְן: Sam Vulg Syr Targs נַרְן: נַרְן:

34	προπορευόμενος	c	<i>ad vos advenā</i>	Arm Boh Æth Lat*	MT = bw: G ends in 36.
35	ἐν 3 ^o	a Phil Spec	προπορευόμενος	ord	}
37	τα νομίμα	y d	καὶ ἐν	ord	
	vacat	l (ras 3 litt)	τον νομον	ord	MT: יִרְתִּי.ר.
	αὐτα	k	μου 1 ^o	ord	MT = c & its allies.
			+ ἐγώ (εἰμι) κυριος δ		
			θεος ὕμων		
			+ ἐγώ (εἰμι) κυριος	coxb ₂ gn ejsvz fir u Boh	
xx 2	λαλήσον τοις υἱοῖς Ἰσραηλ λέγων	Arm Sah	(1) λαλήσον τοις υἱοῖς Ἰσραηλ	Eth ^f	MT יהאב'ו רחמך
			(2) καὶ τοις υἱοῖς Ἰσραηλ	am (-seis) Eth	
			λαλήσεις	BAy Nha ₂ (om. και)	
			(3) = (2) + λέγων	Mco Fl ejsvz: Boh and	
			προσηλυτων των προσγενημενων	Cyr-cod om. και.	
			προσηλυτων των προσγενημενων	kxb ₂ gn dpt fir u Lat	
			γενημενων πρ.	Cyr-ed	MT דהנר הנר דהנר.
			Ἰσραηλ 2 ^o	x	
			vacat	B ac: ord subject to variations in the verb, the most common form being προσγενημενων	
			vacat	ord	MT = ord.
				ord	MT = ord.
				ord	δ... και ἀγιασθησεθε και ἐσεσθε ἀγιοι. v.
					MT = ord.
6	ὕμω				
	(ἐργαστριμβυθις) ἡ τερατοσκοποις				
7	και ἀγιασθησεθε (και ἐσεσθε ἀγιοι)	F ^{ang} cx gn Arm dpt			

TABLE VIII (continued)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xx 9	ἐὰν δε ἀνθρώπος ἀνθρώπος		ἐὰν ἀνὸς ἀνὸς ἐὰν ἀνὸς ἀνὸς ἀνὸς ὅς ἀν καὶ ἀνὸς	Macx ejsvz u gn Sah Or-gr ord	MT = M and its allies.
10	καὶ ἀνὸς ἀνὸς	t Eth ^f	ἀνὸς ἀνὸς προσέλευσεται	gn dp Sah Ethe BAyha ₂ mx u Spec ord Boh Or-lat ord	MT = gn. y ends in this verse.
16	εἰσελεύσεται	ej	καὶ ἰδῆ τὴν ἀρχημοσύνην αὐτῆς	ord	MT = ord.
17	vacat καὶ (ἐξολεθρευσοῦνται) '17λ κομιουῦνται	kmx BANha ₂ gn	vacat αὐτῶν λημψεται	ord ord ord Bch	MT = bw. MT = ord. MT = ord.: Vulg Syr plural: f omits the phrase, p the clause.
18	του γενους	B*vidAh c gn	της γενεας	ord	MT = ord.
19	vacat ἀπεκαλύψας (ἀποσοῦνται) ἀτεκνοι ἀποθαροῦνται	b ₂ ejsz f A f h c gn Arm (pr et) dpt (with λημψονται for ἀποσοῦνται)	καὶ ἰ ^o ἀπεκαλύψεν (av) vacat	ord ord ord ord	MT = ord. MT = ord.

STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER THREE

ARTICLE V.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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III.

IN dealing with the groups that remain to be considered we must take a short course on account of the deficiencies of the apparatus. The group *fir* cannot be satisfactorily treated because its members separate so often that it is frequently impossible to discover what its true reading was. It should, however, be remembered that, as was shown in the *Bibliotheca Sacra* for April, 1913, the MS. *f* in particular often has readings which are independently attested by the Latin Vulgate, and that, however carelessly it may be written, it must always rank as one of the most important Septuagintal authorities. I desire here to indorse the remarks made about it by Dahse in his "Textkritische Materialien zur Hexateuchfrage" (vol. i.), with the reservation that I do not agree with his attribution of it. The group seems to me to be, in the main, either Hesychian or pre-Hexaplar.

Moreover, the method of treating the Egyptian versions, to which allusion was made in the first article of this series, renders the task of dealing with texts that are possibly or probably Hesychian much harder than that of handling the Lucianic groups. Of the three groups that remain—the B group, the F group, and *qu*—the third seems to present a text that is in some ways akin to the texts of *Mob*₂. A very

important passage for our purposes is to be found in chapter v. 2. The text of B ends with ἀκαθαρτων, but F^bGMacb₂, gn, dpt, esvz (j is here missing), qu, Arm, Eth^c, Or-lat, and Eus read, with minor variations, των ἀκαθαρτων ἢ θνησιμίου ἐρπετου ἀκαθαρτου και λαθη ἀπ' αὐτου και αὐτος μεμιανται και πλημμεληση. This is clearly an addition to the original Septuagintal text; and, in fact, the asterisk is found in some MSS., though it is differently placed. The words are present in the Massoretic text. Now it happens that, in the minor variations, Mqub₂, Eth^c, and Or-lat hold together almost continuously, reading, των ἀκαθαρτων και λαθη ἀπ' αὐτου και [Eth^c omits this word] μεμιανται. (It should be remarked parenthetically that the Greek translators appear to have read γρω for the Massoretic γρω earlier in the verse, and to have found it differently placed: and the displacement has led to some of the trouble.) Here the addition as found in qu, etc., is not so faithful to the Massoretic text as the reading of the Lucianic authorities; while G and Eus follow a middle course, omitting the words ἢ to ἀκαθαρτου, but retaining the other words which qu omit. Therefore we have here four important types of reading:—

(1) The original LXX, omitting these words: this is here represented by BAy(h)a₂, F*klm, ox, bw, fir, Boh, Lat. (In h the first few words of the addition are found; but, as we have previously had occasion to notice, this MS. gives us a text which has been glossed from some Lucianic source.)

(2) The Lucianic reading, agreeing most fully with the Massoretic text, represented with minor variations by F^bac, gn, dpt, Arm, and esvz.

(3) The reading of Eusebius and G, giving us the Palestinian text.

(4) The reading of Mqub₂, Eth^c, Or-lat, which is here

more remote from the Massoretic text than either of the other two. This reading is at least as old as Origen, whose quotations are not always Hexaplar.

Clearly Hesychius must have followed either (1) or (4)—probably the former. The passage is interesting for the history of the LXX as a whole and for the antecedents of the text of qu in particular. It may now be recalled that in chapter xvi. 10 qu and Mob₂ were among the non-Lucianic authorities that presented the Lucianic addition, which in some form was probably older than Lucian, as it occurs in the Latin.

On the whole, however, I see no reason to suspect qu of presenting a text that is in the main Hexaplar or Lucianic. It appears to me to be one of the least distinctive and interesting of those that have come down to us. The fact that it seems to be strongly Egyptian in certain chapters of Exodus of course proves nothing for Leviticus, and it is noteworthy that it seldom seems to present readings in this book that appear to be Hesychian. My studies have led me to agree with Dahse's conclusion that this group does not bear a recensional character, and I think it goes back to an archetype which presented the *κοινή*, more or less influenced by the general mixing of texts. It is thus largely pre-Hexaplar.

In Tables IX. and X., certain readings of the B group in Leviticus xxii. and F1 in Leviticus xxv. are respectively taken as the standards. A number of the readings given merely illustrate the peculiarities of other groups (gn, dpt, etc.), which have been discussed in the previous articles and are cited for this purpose only. Such are readings in xxii. 3, 6, 10, 12, 19, 21, 23, 32; xxv. 2, 5, 6, 14, 29. It will be seen that the various groups fully retain the mutual relationships that we have already noted. Two readings in chapter

xxv. are quoted because of suggestive resemblances between Egyptian versions and particular MSS. The first is xxv. 14-15, where the misplaced *καὶ* in f and the Bohairic is very important. No sense can be made of the word in this position; and the improbability that it should have been misplaced in this way independently in two different texts strongly favors the view that we have here a copyist's error that originated in Egypt. In the other passage (xxv. 29), the Sahidic, a₂, and x present traces of a common origin.

Next, as to the relationship between the B group and F1. If these tables be carefully considered, it will be seen that, on the whole, these two groups are extremely alike, and that the differences between them in these two tables (apart from the usual sources of scribal error) are chiefly due to two causes: (1) Hexaplar or Hebrew influence on one of the two types (e.g. on B in xxii. 21; xxv. 2, 7, etc., on F in xxii. 5, 7, 18, etc.); and (2) slight grammatical revision of the F text (e.g. xxv. 10, *ἔστιν*, 54). Generally speaking, the two groups belong to one and the same family. As has previously been remarked, m and k go closely with F1, though k is in many respects one of the most Hebraized of MSS. But there is one other fact to be noted, viz. that the F group rarely shares the readings of B that appear to be specifically Hesychian. This suggests that the F group goes back to an archetype which presented the *κοινη* in a form similar to that on which Hesychius worked.

In Table IX., we have the readings of a new witness, Δ₆. This is a fourth-century Sinaitic vellum text. In the readings quoted it always agrees with one or more members of the B group, except where it has a text that is peculiar to itself and may be due to individual scribal error (ver. 4, 13). It is to be observed that in verses 11, 13, and 28 it is the only

other MS. that supports members of this group; while in verses 10, 18, 19, and 31 it has readings that help to establish its close relationship to the group.

In chapter xxii. some of the more important pre-Hexaplar readings preserved by B and its allies appear to be in verses 3, 7, 9, 12, 13, 18, 24, 28, and 31. In verse 22 the authorities in the fifth column seem to have kept the original LXX. In verse 30 *αὐτῆ* is a second rendering of *הוּא*, which is already represented by *ἐκεῖνη*. In chapter xxv. F seems to have retained pre-Hexaplar readings in verses 2 (*ὅταν*), 7, 32, 35, 36, and 52; while in verse 9 B and its allies appear to have a Hesychian reading, and the authorities in the fifth column have pre-Hexaplar readings in verses 10 (gn and its allies), 32, 33, and 50 (B and its allies). The addition to the text of *dpt* in verse 2 represents a not infrequent characteristic of this group, which seems to contain a certain number of Greek glosses over and above the class consisting of repeated phrases, which it shares with the Armenian and gn.

On the whole, it seems to me that the B group in Leviticus is descended, in the main, from a Hesychian text, though it has been influenced from other sources — particularly by the Hexaplar readings.

It may be well to note a few readings that appear to be specifically Hesychian. In ii. 13 the words *κυριῶ τῷ θεῷ ὑμῶν* appear (with minor modifications) in BAYha₂, fi, bw, and Cyril; but they are omitted by the Massoretic text, all the other Cambridge MSS., the Armenian, Bohairic, Ethiopic, Latin, and Philo. It is noteworthy that the best pre-Hexaplar authorities here are on the side of the Massoretic text, and so lend special importance to Cyril's reading. In iv. 22 *καὶ ἁμαρτή* occur in BAha₂ (y is missing); x, b, fi, Boh^w, and Cyr ½, being omitted in the Massoretic text, all the other

Cambridge MSS., Arm, Boh¹, Eth, and in Cyr ½. In v. 15 τῶν ἁγίων is read by B Ay, Boh, and Cyr-ed; while most MSS., Arm, Eth^c, Lat^w, Or-lat, and Cyr-cod follow the Massoretic text in reading τῷ ἁγίῳ. In vi. 30 (23) for τῷ = Massoretic text, A, ko, b', f, qu, M(mg), Or-lat, and Cyr-ed, read τοπω. The testimony of Or-lat proves that this reading was pre-Hesychian, but Cyr-ed shows that it was adopted by Hesychius. In iv. 7 BAha₂, w, Boh, Lat^z (vid), and Cyr have τῶν ὀλοκαυτωμάτων, where all the other Septuagintal authorities and the Massoretic text have a singular word. The fact that w here seems to present a Hesychian reading is not important, as this MS. goes back to a text that had been heavily glossed. Thus in Leviticus i. 13, 14; ii. 4, for ὀλοκαυτωμα, it reads μυρον, a corruption of Aquila's πυρον; and in iii. 16 it actually presents λεγων μυρον ("meaning μυρον") as its text. But the other points of contact between Hesychius and bw may have importance in the ultimate tracing of the bw text.

Summing up the main results of our inquiry, we may say that, of the non-Hexaplar groups, qu and Fl do not appear to have a recensional character. Of the others, ejsvz seems to be a late recension, and gn and dpt have close relations to the Armenian and the Antiochian fathers. They show the impress of two minds, not of one; and, though nearly connected, must not be treated as a single recension. Ranged against them are B AyN Δ₆ha₂ (which is largely Hesychian), and fir. Of this last group it is impossible to say much, owing to the vicissitudes which its text has undergone in transmission. Of the Hexaplar group, c has special relations to the Antiochian authorities, Mob₂ are connected with qu; and k and m, with Fl; o and x probably embody some

Hesychian readings. Of the B group, h has been largely glossed from some Lucianic source. Lastly, the group bw preserves a recension that has a marked character of its own, strongly influenced by the later Hebrew and largely recast, but containing many pre-Hexaplar readings and interesting points of contact, alike with Lucian and Hesychius. All our MSS. and groups contain pre-Hexaplar and Hexaplar readings, and all have been influenced by the general mixing of texts.

It is important to observe that the results we have attained for the book of Leviticus agree very largely with those reached by Rahlfs for the Psalter. This is the more interesting, as I had done most of the work for these articles before looking at his volume.¹ He holds that, in that book, B is Hesychian, that 55 (= h) contains many Hesychian readings, and that Hesychius took as the basis of his work an Egyptian text similar in character to that which formed the foundation of Origen's labors and altered it very little (p. 235). This latter finding entirely agrees with the facts we have had occasion to notice in Leviticus regarding the resemblance between the text of the B group and the F group, Mob₂, qu, etc., and also the frequent separation of the authorities into two main types of text — those representing a Lucianic form and all others, either with or without Origen's asterisked or obelized passages. Further, Rahlfs points out that Lucian corrected a text that perhaps differed from the others to agree with the Massoretic, and freely altered it in many details (p. 236). This, again, fits in with the observations we have made for Leviticus. When he further adds that a Lucianic text with some modifications became the official text of the Greek Church, we are reminded

¹ *Septuaginta-Studien*, vol. II. (1907).

of Dahse's view that the lectionary d_2 follows the text of d_{npt} in Genesis. But I think that in Leviticus there are more types of text than in the Psalms, and that this complicates the problem. In Kings he holds that the Ethiopic is pre-Hexaplar, in the Psalter mainly Hesychian. From what we have seen, it would appear that in Leviticus it certainly has a pre-Hexaplar basis. Undoubtedly in the readings we have had occasion to examine it has had none of the specifically Lucianic characteristics. Neither, on the other hand, is it quoted for distinctively Hesychian readings; but it often presents pre-Hexaplar characteristics, and is frequently seen in isolated agreement with groups or MSS. that appear to contain the $\kappa\omicron\upsilon\nu\eta$ in a more or less unmixed form.

Further, though we have been unable to make much study of the Egyptian versions, for the reasons already noted, I think it not improbable that the remarks Rahlfs makes respecting the Sahidic in the Psalter may prove to be true of Leviticus also. He thinks that this version represents a pre-Hexaplar text which had not been influenced by a recension,¹ and shows with what license the text was treated. Now we have seen an addition in xxv. 2 and may note a couple of readings in the last verse of the book. To "Lord," Sah adds *Deus*; and for "to the children of Israel in Mount Sinai," it reads "in Mount Sinai to announce to the children of Israel," with Eth, which has "that he might speak" for "to announce," and f, which, however, has only the Sahidic order without its addition.

¹*Op. cit.*, p. 219.

TABLE IX

Lev. XXII	Readings of BA ₁ Nha ₂	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
2	(το δνομα) το άγιον μου (BAha ₂)	b ₂ Flkm js bw i u	μου το άγιον του άγιου μου	gn Arm dpt f Sah N Mac (pr μου) ox evz r	MT שיני (שני). y begins in ver. 4: q is missing throughout the chapter: frag- ments of A ₀ survive.
3	άγιαςωσιν (BA) άπ' έμου	ord: -ουσιν a ₂ k r ord	άγιασωσιν άπο προσωπου μου vacat	Nh Δ ₀ cx F gn bw gn(om. μου) Arm dpt b ₂ Eth ^e ord Arm Boh Sah Eth	MT שלפני כל MT = ord.
4	δ Θεος υμων λεπρα (BNha ₂)	Δ ₀ Flkm dpt ord -αν Δ ₀	vacat λεπρος η δε	A kmx gn dpt s bw f u bw ord Arm Boh Sah Eth Cyr	MT שיני אה
5	δστις (BAγ)		pr η		
6	αυτων (BAγh)	b ₂ Arm-ed Cyr	αυτου	Na ₂ Δ ₀ ord Arm-codd Boh Sah Eth ejsvz	MT בו
7	οικ έδεται των (BAγha ₂) εστου αυτου (BAγ)	ord Δ ₀ b ₂ gn Cyr † bw	ου φαγεται pr άπο αυτου εστου	N ord Nha ₂ Δ ₀ ord Arm Boh Sah Cyr	ο' σ' θ' οικ έδεται v. MT בו MT = ord.
8	ου φαγεται (BNa ₂)	ord (with variations to φαγετε)	οικ έδεται	Ay mgs of sv.	

9	αἴτρο (B* Ay) (έαν) δε (BAy)	Arm k r Eth	αἴτρα 2° vacat	ord Δ ₂ ord Arm Boh (vid) Cyr	MT בו MT כ
10	ὁ θεος (BAyha ₂) οὐ φαγεται 1° ἦ	Fikm dpt Δ ₀ ckmb ₂ Fl bw ord	vacat οὐκ ἔδεται καί	N ord Arm Boh Eth Cyr-ed ord	MT = ord.
11	οὐ φαγεται 2° έκ (των ἀφρων αἰτροῦ) (BAy)	Δ ₀ cmb ₂ Fl bw Δ ₀	οὐκ ἔδεται ἀπ' (αἰφρων)	gn Arm dpt bw Eth ord	MT = gn.
12	των ἀπαρχων	ord	vacat	h ord Cyr	MT בו
13	λεπτος (ByNha ₂) έκβεβλημενη (BAy Na ₂)	ord F'lm fir	την ἀπαρχην pr ἀποῦ	gn bw A Δ ₃ gn Arm mgs of sv	MT ברהמות cp. LXX ver. 12 : MT = ord.
18	ἦν (BAya ₂) των πατρικων (BAyN) οὐ φαγεται (BAyNa ₂) ord (συναγωγῆ) Ἰσραηλ (BAyha ₂)	bw : η on Δ ₀ Δ ₀ (vid) Cyr-cod † ord ord	pr η η + αἰτης οὐκ ἔδεται pr των υἱων pr υἱων pr filiorum	h Δ ₀ ord Arm Boh ord Arm Boh Cyr ord Arm Boh h g a mgs of svz gn dpt N Fl akm bw Cyr Arm Eth	MT כני
19	των υἱων 2°(ByNha ₂) τῶ θεῶ (BAyha ₂) υἱων (BAyha ₂)	Δ ₀ (vid) n t Cyr-cod : post προσηλυτων g Δ ₀ F'ikm : κῶ τῶ θεῶ f cb ₂ gn dpt bw	pr ἀπο pr ἐκ vacat τῶ κῶ υἱων	A k d ord Arm Boh Eth Cyr- ed N ord (bw om. τῶ) Arm Boh Eth Cyr-cod N Δ ₀ ord Cyr-cod	MT = ord. MT = ord.

TABLE IX (continued)

Lev. XXII	Readings of BAYNha ₃	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
19	ἀμωμα ἀρσενα	Δ ₆ (vid) cx F Cyr: ἀμωμα ἀρσενικα b ₂	ἀρσεν ἀμωμον ἀρσενα ἀμωμα	gn Arm dpt Eth ord Boh	
20	δεκτον	ord	δεκτα	gn dpt bw Boh	
21	θυσιαν (BAYNa ₂)	ord	πρ τα δωρα αβρου κατα πασαν θμολογιαν αβρων η κατα πασαν αρσεν αβρων	h Mc g Arm dpt ejsvz Lat	Ex 18: not in MT: Mvz prefix anasterisk.
	κατα (B*Ay)	b ₂ bw	πρ τα δωρα αβρου πρ δωρον + κατα ι ^ο . . . αβρων πρ η	n bw r	
22	εκ ι ^ο (BAYNa ₂) εν 2 ^ο κυριφ ι ^ο	cx b ₂ gn bw u ord Δ ₆ cmb ₂ Fl gn bw	+ τε επ' θω	ord Arm Boh Eth Cyr: Δ ₆ η . . . ord	MT = B. MT = B. MT 13 MT = B.
23	η ι ^ο πρσ δεχθησεται (B*A st y)	ord n	και δεχθησονται δεχθησεται	Makox dpt ejsvz r Eth Cyr-ed gn Arm v(mg) ejz Arm-codd	
24	προσαξισ (B)	l ^v (vid) gn Arm	προσαξισυν προσαξερε	ord bw Eth	MT = ord.
27	μητερα	m gn Arm Lat	+ αβρου	ord Boh Lat Cyr ord Boh (vid) Cyr	

28	κνριω (BAyha ₁) τα παιδια (BAyha ₂) σφαξτε (BAyha ₂)	b ₂ bw Δ ₀ (vid) Arm Boh <i>non liquet</i> Δ ₀	pr τω το παιδιον σφαξτε	ord Cyr ord Lat Cyr ord Arm codd Boh Eth Lat Cyr: <i>offeritis</i> Arm-ed gn Arm h Makmo Fl ejsvz ir u Boh	MT = ord. MT = ord.
29 30	χαρισουνη αυτη (BAyNha ₂)	ord ord	αίθεσως vacat	gn Arm h Makmo Fl ejsvz ir u Boh	29 αὐτο 30 αὐτῆ: ὁ αὐτο αὐτῆ: ὁ αὐτο αὐτῆ v. It is really a second rendering of אֲתָנָה = έκατη. MT = ord: Sam = B.
31 32	αυτας (h αυτα) οὐ (το ονομα) του εγμου	Δ ₃ m Boh ord ord	+ εγω κυριος + μη το εγμου το εγμου μου το εγμου μου εγω κς μου το εγμου εγω κς	ord Makmo Fl dpt ejsvz ir u d Eth lm bw k gn Arm pt	MT = ord: Sam = B. MT קדשי (שם)

TABLE X

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
2	δταν σαββατα	ord Eth ord	εαν pr και ποιησεν pr facere	BAyNha ₂ Gcx gn dpt Sah	j and q are wanting in this chapter. MT כ MT שבת

TABLE X (continued)

Lev. XXV	Reading of Fl.	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
4	τῷ δε της ἀμπελον	ord	ἐν δε τῷ τον ἀμπελωνα	Maob ₂ dpt esvz ir u n Arm Eth mgs of svz gn dpt mgs of Msv ord	הארץ לכם MT
5	ἀγρου	ord	ἀγρου		
6	ἐπιθεσεις της γης	BAγ ₂ m b ₂ ord	ἐπιθεσεις + ὑμων	gn Arm pt (d τη γη ὑμων) bw Famg Gcx Sah ord	
7	(παρουσῶ) σου της γης (σου) (F)	Gckmxb ₂ Sah a ₂ esvz bw Eth	+ σου vacat τους ἐν τη γη	ord I ord	MT = Fl. MT אֲשֶׁר בְּאֶרֶץ כְּנָעַן ... τοὺς ἐν τῇ γῆ v.
9	ἐξέλασμου	ord Thdt	ἐλασμου	BAγNha ₂ Cyr	
10	ἐναυτον	ord	+ ἀφαιρεως vacat	bw gn dpt f Boh Sah ord	MT = ord.
	ἐστιν	m	ἐσται		
	πατριδα	BA kmb ₂ u	μεριδα	bw	
11	αὐτη ἐσται ὑμῶν	Mckob ₂ dpt esvz r u: Cyr-cod (αὐτης)	πατριαν ἐστιν αὐτη αὐτη	ord Cyr bw Arm (vid) ord: Eth pr et sit vobis: Boh pr vobis est GMk*: -εσαι c: -ηται o ord: Philo ord	MT אֵין
13	(οὐδε) ἀμησσε	Ba ₂ g: -ητε a u ἀμητε m km svz	pr μη μη ἀμησσητε ἐν τῷ		
	ἐν δε τῷ				

14	και ἀνθρωπος	ord	vacat	f Boh ¹ dpt
15	μετα	ord	έκαστος	dpt
23	βεβαιωσιν	ord	pr και βεβηλωσιν	f Boh Nh b ₂ dpt bw u mgs of Msv
27	ὅπερ έχει	B*Ayh km r Sah	ὁ ὑπερχει ὁ ὑπερχει	bw u ord Boh Lat
28	αὐτου ἡ χερ	a ₂ kmb ₂	τη χειρι ἐν τη χειρι	bw g Arm Eth
29	ἡμερων	ord	ἡ χερ αὐτου + τη πρασει αὐτης ἡμερολεκτος ἡμερολεγδον + ὄγδον + οὐτο αἰηη	ord dpt Arm: -δεκτος g: -δεκτον n M(mg) Gc: -δεκτον k a ₂ x Sah
30	αὐτης	BA m Arm Sah(vid) Cyr-ed: post ὅλος n.	αὐτη vacat	MT ימים MT לו
31	και	ord	vacat	ord Boh Eth Cyr-cod
33	λυτρωσασμενος	BAγNha ₂ Gckmx	λυτρωσασται	MT = ord.
35	(σου τ ^ο) ὁ μετα σου	Makmob ₂ dpt esvz fir(om. ὁ) u Boh Eth Lat	vacat	MT = ord. MT = ord.
36	κ̄ν̄ (τον θεον) (F)	ckm gn Arm dt (p Lat om. the verse) Boh Sah	vacat	MT = ord.
43	μοχθω (F*1)	M dpt	pr τψ	a ends in 4 ² .
45	συγγενων	k fi u Boh Eth	συγγενων	ord
46	(έκαστος) ὄμων	k r	vacat	ord MT = ord.

TABLE X (continued)

Lev. XXV	Reading of F1	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
49	της σαρκος	km Boh	των σαρκων	ord: A adds της σαρκος later, after φυλης: h reads σαρκος for φυλης.	MT כִּי
50	ἡμερα (F*1)	km	ως ως ἡμερα και 1 ^o λυτρωσαι	BANha, gn bw Δrm Boh Lat Fmg ord Eth. ord ord	MT = ord.
52	vacat	km Arm Eth			
54	λυτρωσθηται	m: -εται k			



UC SOUTHERN REGIONAL LIBRARY FACILITY



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